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of our United States. In Birmingham in 1884 I heard an English statesman make this remark: "The child is now born who will see the United States of Europe, as there is now a United States of America." That child is not yet born; but the man will live who will see a United States of the World, as there is now a United States of America. Of what else is the Court of Arbitration at The Hague a prophecy? I am most willing to predict that that beautiful little Dutch city will some day, practically, be the capital of all the nations of the earth.

There is still a mighty task awaiting those who believe in the larger patriotism; they have to make the masses of the people believe in it. The creation of a saner and more Christian public sentiment is not easy, but it is essential to this movement that it should be created, and to that purpose pulpit and press, artist and author, and all individuals who believe in the Kingdom of God, should consecrate faithful and patient endeavor. The American must be taught to believe in the possibility of a brotherhood real enough and strong enough to bind all nations and races into enduring unity. The principles of the Gospel apply to states as well as to individuals. If it is true that an individual who "would save his life must lose it," it is equally true for the state. This may be called fanaticism, but every reform in the history of the world has been championed by men who were at first denounced as fanatics. The enthusiast of to-day will be the popular idol of to-morrow. The world belongs to the idealists. Officials and the so-called practical men have always been at the end of the procession of progress. Giordano Bruno was made a martyr because he saw what every child is now taught, and a far greater than he was crucified by those who could not understand Him, and yet whose ease was disturbed by His teachings. Hard names never hurt any but the ones who use them. Those who believe that the principle of the Gospel should be applied to nations as well as to individuals are considered impractical because so many have been in the habit of insisting that it would be disloyalty to think that their nations could deserve defeat. We have to impress the truth that patriotism is desirable when it is a means to a more generous and brotherly spirit throughout the world; but that as an end in itself it is as wicked as any other type of selfishness. Patriotism which would strengthen our own country for the sake of mankind is worthy of the most splendid devotion and sacrifice, of all that Washington, Lincoln, Grant and the heroes of earlier and later times, with the same spirit, have given to it; but patriotism which exalts selfish power, even though it bears the name of our native land, is an enemy of the Kingdom of God and merits the opprobrium which it will some day receive.

The time has come for all who believe in the universal brotherhood to preach and teach with new emphasis the truth that the idea that it is a man's duty to exalt his native land right or wrong is a relic of barbarism. A far higher and nobler opportunity is opening before us. We may help to make our Republic a nation-elect, because chosen of God to lead all the people of the earth toward real fraternity, mutual love and service, and the federation of the world. Anything less will be disloyalty to the spirit of the age. That, as I understand it, in the present time is the supreme privilege of all truly patriotic Americans.

MONTCLAIR, N. J.

Patriotism.

A Peaceful Challenge to Its Advocates.

For many years I have carefully studied the popular idea of patriotism, both as a sentiment and as a practical truth. My conclusion is that there exists a great deal of misapprehension, and I feel prompted at this time of special patriotic fervor to present my views. I invite, and even challenge, any of your readers who do not agree with me to prove that I am in error.

1. There is not in any part of the Bible even a sentence that requires or justifies "patriotism."

2. The sentiment called by this name, like the word which expresses it, is probably of heathen origin.

3. The usual definition of patriotism is "love of country." The man who seeks to learn what this phrase means and to carry out its teachings in his life attempts a hopeless task.

4. It is an exaggerated form of selfishness and is one of the devil's most successful devices to deceive and mislead the human race.

5. It is, in fact, a delusive method of inducing a violation of the Sixth Commandment, "Thou shall not kill," and is practically in opposition to the spirit of the other nine.

6. Ministers and others who teach the coördinate obligation of religion and patriotism have no warrant in reason or Scripture, and the practice largely accounts for the diminished moral tone and tendency to skepticism among the people.

7. The religious organization which sends missionaries to foreign nations to preach the gospel of peace and goodwill and the duty of self-surrender and obedience to God, and rests its claims for support on the value of the human soul, and at the same time approves of and advises its members to enlist for war, occupies a position so absurd as to be essentially grotesque.

8. No man has a right to risk his own life, which is a trust for which an account must be rendered, except in the effort to benefit his fellow men.

9. The claims of the State are inferior to the claims of God, and should be regulated by our relations and obligations to Him.

10. The continued life and prosperity of nations depends primarily and indispensably upon righteousness.

11. No government has a right to make a training for war a fixed employment for its citizens, and every man who thus devotes his life violates divine law and jeopardizes his happiness for eternity.

12. The maintenance of a navy, except for police purposes, such as may be required to suppress piracy or other open violations of human and divine law, cannot be justified.

13. It follows that the study of the art of war in military and naval academies has a demoralizing influence, and that the tendency is to blunt the moral perception and unfit men who pursue it for useful lives.

14. It is a disgrace to Christian people that men who have excelled in the deceptive arts and brutal destruction of life, limb and property involved in war should be hailed as benefactors, treated with exceptional honor and often placed in high official positions.

15. This high estimate of the merit and proper reward for military service disparages self-denying men and

women who consecrate their lives to the effort to lift up and save their fellow men, and makes a false standard of excellence.

16. It places brute force above moral worth, fosters worldliness and low ideals, and ignores the fact that a man is to be judged by mind and heart, and that what he thinks and how much he loves is the true test of worth.

17. A nation that maintains a great army and navy to be indispensable for protection disregards the Bible requirement of trust in and dependence on God, and eventually will reap a harvest of disappointment and humiliation.

18. The teaching of "patriotism" in public schools is illogical and harmful and will lower the tone of citizenship with the coming generation. The salutation offered a piece of bunting called the Flag is a form of idolatry.

19. The true patriot interprets "love of country" to signify love for the people who are in it. He will express this feeling by a special interest in their welfare and effort to make them the purest, noblest and happiest among the nations of the earth. This love will necessarily expand into a world-wide love, for all men have a common origin, need, nature and destiny. — JOHN C. HAVEMEYER, in the *New York Evening Post*.

Text of the Czar's Decree of March 12, 1903.

"On ascending the throne of our ancestors, by the providence of God, we made a solemn vow before the Almighty and our conscience to sacredly guard the centuries-old pillars of Russian power and to dedicate our life to the service of our beloved fatherland in indefatigable solicitude for our subjects. We chose, in order to assure the well-being of our people, the way indicated by the memorable deeds of our predecessors, especially our never-to-be-forgotten father. God pleased to interrupt the deeds of our father by his early death, and thus laid on us the sacred duty of completing the consolidation of order and truth begun by him in conformity with the exigencies of national life.

"The troubles agitating our country, which to our deep regret have partly been sown by designs hostile to the state and partly engendered by doctrines foreign to Russian life, hinder the general work of ameliorating the well-being of our people. These troubles confuse the public mind, remove the people from productive labor, and often ruin families dear to our heart, and young energies, among high and low, necessary to the internal development of the country.

"In demanding the fulfillment of this our will, while remaining strongly opposed to any violation of the normal course of national life, and having confidence that all will loyally discharge their local duties, we are irrevocably decided to satisfy the needs for which the state has become ripe, and have deemed it expedient to strengthen and decree the undeviating observance of the principles of tolerance laid down by the fundamental laws of the Russian empire, which, recognizing the Orthodox Church as the ruling one, grant to all our subjects of other religions and to all foreign persuasions freedom of creed and worship in accordance with other rites; and we are further resolved to continue the active

carrying out of measures for the improvement of the material position of the Orthodox rural clergy, while enabling them to take a larger share in intellectual and public life.

"In accordance with impending measures for the consolidation of the national economy, the efforts of the state credit institutions, and especially the nobles' and peasants' banks, should be directed to strengthening and developing the welfare and fundamental pillars of Russian village life and that of the local nobility and peasantry. These principles marked out by us for the revision of the laws of the rural population are, when formulated, to be referred to the provincial government councils, so that with the assistance of persons enjoying the public's confidence they may be further developed and adapted to the special conditions of individual localities. In this work the fundamental principle of the inviolability of the communal property is to be maintained, while at the same time means are to be found to render it easier for the individual to sever connections with the community to which he belongs if he so desires.

"Without delay measures must be taken to release the peasants from the present burdensome liability of forced labor.

"Thorough reform is to be effected in the provincial governments and district administrations by the local representatives, while attention will be devoted to securing closer coöperation between the communal authorities and parochial trustees of the Orthodox churches wherever possible.

"Calling upon all our subjects to coöperate in strengthening the moral foundations of family, school and public life, under which alone the well-being of the people and the confidence of every one in the stability of his rights can develop, we command our ministers and chief officials concerned in this matter to submit to us their views regarding the execution of our intentions."

Thy Law is Love.

(The following stanzas constitute the last section of a poem entitled, "Immanuel; a Messianic Ode," in a small collection of verse by Lucien V. Rule, recently issued by the Caxton Publishing Company of Louisville, Ky., under the somewhat trying title of, "When John Bull Comes a Courtin'.")

Thy guiding hand rules every land, O God, both great and small;

Thy law is Love, below, above; thereby we stand or fall.

The same decrees that spread the seas and fixed the steadfast hills,

Still move with might and tender light of truth to heal earth's ills.

The shot and shell of hatred's hell, like lightnings in the air,
Must clear the way for that glad day of Love now dawning fair.

Wild bugles ring, and on the wing are dire destruction's darts;
But still the Star of Peace afar inspires our hoping hearts.

The Bloody Beast hath made a feast with Error's bats and owls,
And all his hordes now draw their swords with fiercely fiendish howls.

Against the One who sits upon Truth's shining steed they go;
The battlefield, as John revealed, brings Armageddon's woe.